Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 81 WASHINGTON-STREET.

VOL. VI. BOSTON, SATURDAY JANUARY 27, 1827. No. 4.

FOR THE CHRISTIAN REGISTER.

THE SNOW FLAKES.

Ye are falling to earth from your ancient domain!
Ye are shrouding *her* bosom in triumph again!
Ye are sweeping on with the wintry blast!
Ye are ruling all—but your sway cannot last!

Pile ye up! pile ye up your crest of white
As ye fall, and mingle your wreathes of light;
Ye are welcome, welcome to rest on the earth,
But tell us the place of your icy birth.

"We came from those clouds that are floating on high,
Still darkening the face of the cold blue sky;
The chill breath of winter but scattered our train,
To mingle anew on this earthly domain.

We would gladly descend in unerring array,
But the tempests of heaven will blow us astray!
We must follow them still where 'er they may guide,
To the shade that we love or the sunny hill side.

Like *man* we remain but a moment below,
And are subject like him to each blast that may blow;
Like him we ascend rejoicing on high,
To the place of our birth in the sapphire sky."

Cambridge Jan. 1st. 1827. L. A.

RELIGIOUS INTELLIGENCE.

The Missionary Register of October 1826 contains a notice of the *Twelfth* Report of the London "African Institution." As it is of a highly interesting nature, we shall give it entire.

"This Report, with its appendix, consists of 216 pages, which are almost entirely occupied by statements relative to three points —the want, in some cases, of abolition laws —the imperfection of those laws in others —and the actual condition of the trade itself. These three points are illustrated by a minute detail of particulars, derived from authentic documents.

"The Directors remark—"

'The Conferences on the Slave Trade, which were adjourned from Verona to London have not been hitherto renewed; instead, therefore, of any general measure embracing the community of nations, every advance which has been obtained is the result of the particular legislation of individual states, conceded in almost every instance to the unwearied intercession of the British Government.

The Want of Abolition Laws in Portugal and the Brazils.

'To understand the proceedings of the different countries, it must be borne in mind, that Portugal and the Brazils are the only states, which still regard the slave trade as legal; being bound, however, by treaty, that their subjects shall carry it on under certain restrictions. In their case, therefore, the object to be kept in view is to obtain from them, as soon as possible, not merely the practical adoption of those principles of justice and humanity which they have concurred with other nations in recognizing, but a formal and entire abolition of the trade; and, in the mean time, to see that the terms agreed upon are enforced.'

"It is now upward of two years since the Marquis of Palmella acknowledged to our Ambassador at Lisbon, that—"

'He was almost willing to consent at once to the total abolition of the slave trade; in which Portugal could have no interest, in case of the independence of the Brazils; and the cessation of which might enable her to turn her African Colonies to some other account.

'As the independence of Brazil has been subseque..tly recognized, and as any negotiation binding its direct interests must be now made with Brazil, it is difficult to explain why, as far as Portugal is concerned, this abolition has not been proclaimed; especially since it is understood that the British Government have determined to enter into no treaty with Portugal, in which the effectual abolition of the slave trade should not be provided for.'

"It is stated in the Parliamentary papers—"

'The emperor of Brazil has opened a negotiation, having for its basis the declaration that the slave trade, after a given term of years, shall be held to be piracy, and that Brazilian subjects engaged in it from that time shall be treated as pirates.

"The Directors remark hereon—

'No Treaty to that effect has yet been finally concluded; but there appears no reason to doubt, that the negociations, in this respect, will terminate satisfactorily.

'Meantime, until this long-looked-for period shall arrive, further provisions, to explain and enforce the admitted principles as regulated by Treaty, are imperiously called for.

"This necessity for such further provisions is proved by the Directors, by shewing, among other points, that the Treaty already in existence with Portugal, for limiting the Slave Trade within certain degrees of south latitude on the coast of Africa, is evaded, not only by the fraud of individuals, but by the connivance of the Authorities in Brazil; and a further proof arises from the scandalous abuse of the Portuguese Law, by which it is enjoined that tonnage shall be regulated at the rate of five slaves to every two tons: the case of the Diana and some other vessels was stated at pp. 222, 223, 514, 615 of our last volume. On this subject the Directors, availing themselves of the statements in the Parliamentary Papers, make the following justly severe remarks:—

'It has been attempted to justify the infringement of positive Treaty by the singular declaration that there were two modes of measuring vessels; one for Merchant Vessels in general, and another for slave ships: in other words, that a nominal and fictitious tonnage is taken for the last—whereby human beings can be crammed into a smaller space than that known to be occupied by their weight in lead. The wretched creatures thus stowed away have been, consequently, chained together so close, that, in all cases, extreme misery, and in very many, madness and death, have followed.

'Mr Canning's expostulation against this violation of common humanity, as well as of solemn compacts, was presented, during the course of last May, to the government of Brazil, BEGGING for an "immediate decree to do away this one, at least, among many evils." M. Carvalhoe Melho has answered, with a most concise indifference, that "he will take a FIT OPPORTUNITY to direct the proper measures;" and this is all, although in the March preceeding he had represented his Sovereign as having heard, with the—utmost displeasure, the barbarous history of the Diana, and as having already ordered that the necessary measures should be taken, in order that there might not be the slightest deviation in the execution of those wholesome orders.

"In respect of the system of admeasurement adopted for these vessels, the Directors give the particulars of the Henriqueta, a Brazillian Slaver, which justify their remark—that most wilful confusion is allowed to hang over this question.

'*Imperfection, or unfaithful Administration, of the Abolition Laws of the Netherlands, Spain, and France.*

'The Netherlands, Spain, and France have put the Slave Trade without the protection of the law: in their case, therefore, it is only necessary to ascertain, that the laws which are respectively passed to carry into execution this common principle are in themselves adequate for their purpose, and also faithfully administered.

'*Netherlands.*

"The law of the Netherlands has not hitherto classed the Slave Trade under its proper head of piracy; but its regulations are better adapted than those of either Spain or France for its effectual suppression. Two important improvements have been lately added: on the one hand, offenders have been deterred from the commission of the crime by penalties of increased severity; while, on the other, the zeal of the officers and crews of the Netherlands Navy has been encouraged, by giving up the Government proportion of the prize-money to the captors.

'It is most satisfactory to learn, that the agreement between this country and the Netherlands, whereby a certain equipment was to be taken as *prima-facie* evidence of the vessel being employed in the Slave Trade, has received the only construction consistent with its object. The Bey and the Z, two vessels under the Netherlands flag, have been condemned within the last year at Sierra Leone, although no Slaves were shewn to have been actually on board, on proof of their having been found within the limits, and fitted out evidently for the Slave Trade.

'*Spain.*

'With regard to Spain, her neglect, or rather defiance, of the Treaty of 1811, has been so extravagant, as to overreach itself: the Spanish Government had never even taken the trouble to communicate the Additional Articles to the Governor of Cuba (which M. Zea himself admitted was a strong case:) no inquiry was ever made, nor was there any examination of crews or papers of vessels sailing from and arriving at Havannah, through under the most suspicious circumstances. The English Commissary Judge was, on every complaint, referred from one Authority to another, till his situation became useless, and almost contemptible. The spirited remonstrance of our Ambassador at Madrid, as far back as July last, to M. de Zea Bermudez, will best explain the real nature of the case.

"We extract some passages from this remonstrance:—

'Information from Cuba shews, that forty-four vessels, conveying, on a fair calculation, above 16,000 Slaves from Africa, arrived at the Havannah in the course of the last year, having landed their cargoes in that island.

'The authorities of the Colony take no notice of these arrivals; and their negligence is seconded by the connivance of the Naval Department, and by the apathy of the Government of Spain.

'The Captain-General of Cuba declares, that copies of the Additional Articles to the Treaty, which articles were concluded so far back as December 1822, have never been transmitted to him by his Government; and he has accordingiy refused to set upon their stipulations.

'Thus are the safety and tranquility of the island permitted to be placed in hazard, by the avidity of short-sighted men! Thus is a dangerous and already redundant Slave-population increased, year after year, to the manifest danger of the colony, and in opposition to the true interests of the Mother Country! Thus is the faith of Treaties held of less account than the gain of a set of adventurers of various nations!

"Six months elapsed before any notice was taken of this appeal; but, in January last, a Decree was communicated, which had been issued for the avowed purpose of putting an end to this trade. The Directors quote this Decree, and make some strictures on its defects; but it may be hoped that more effectual measures are at hand: it is stated—

'The Duke of Infantado having inquired what other more effectual measures could be suggested, Mr Canning seized the opportunity of recommending the adoption of an article, similar to that of the Netherlands; whereby a vessel, fitted up evidently for the Slave Trade and found, so fitted up, cruizing in places were she might trade for Slaves, is to be treated as though the traffic on which she was bound had been completed. The Duke has answered, that he foresees no objection to agreeing to this proposal. Looking at the returns made by our squadron on the coast of Africa, some expectation may be entertained of the extinction of the Spanish Trade, from the hour that the list of Slave Ships boarded, and a list of Prizes, becomes the same.

'*France.*

'The law of France unfortunately remains hitherto in the same imperfect state as before; but the subject seems at last to have a chance of being forced on the attention of the Government, by the expostulations of our Ministers and the resolute investigations of enlightened individuals in France.

"Yet the following censure rests on grounds which are adduced by the Directors, and which entirely justify it:—

'The French Ministry, while they fully concur in reprobating the trade as far as words go, seem inclined to prolong the experiment of the present delusive system. They treat as impossible the concession of a mutual right of search; and represent the other difficulties of the case as far more formidable than they really are.

"A flagrant instance is adduced:—

'Among those difficulties, it was stated that the officers of the navy were disposed to do their duty very reluctantly: the vigorous conduct of Captain Lachelier, alone, will shew the French navy might be prevailed on to do its duty; but there is a degree of discouragement, which the spirits even of a seaman can scarcely be expected to surmount. Out of thirteen vessels boarded by the Maidstone in May and June last, three had been previously detained by Captain Lachelier, and sent to Senegal for adjudication: they were all liberated by the Court there, and, when afterward met by Commodore Bullen, had already audaciously returned to complete their inhuman voyage.

"Of the progress of the Abolition Question in France, it is said—

'Public feeling in France is evidently so far awakened on this great question, that a zealous Minister might direct it at his will. Petitions, signed by the most eminent merchants and other distinguished individuals, have been presented from Paris, from Havre* (once itself tainted with this trade,) from Cette, Montpelier, Caen, and Marseilles. The Baron de Steal, who visited Nantz in the course of last year, while drawing the strongest picture of that place, (which is in France now what Liverpool was in its days of less creditable commerce,) and declaring the impossibility that any man of good faith there can question its truth, at the same time adds—"

'Nobody doubts for a moment that the Slave Trade will be suppressed almost instantaneously, whenever the Government will adopt severe measures, and employ honest men to carry them into execution. The Slave Dealers, whatever may be their impudence and absolute want of moral feeling on the subject, know that they are supported by no real interest, and that their traffic has no chance of lasting.

'A more rapid progress may perhaps now be looked for. The Baron de Steal readily obtained, during the two days which he staid in Nantz, specimens of the irons used in their Slave Ships. On laying these before the Dauphin, he had the satisfaction of finding the expectations of justice and humanity not deceived: his Royal Highness seems prepared to give the authority of his high station in behalf of this great cause; and has promised that every measure adapted for the suppression of the Slave Trade shall have, not only his approbation, but his support.'

* One hundred and thirty names were affixed to the Paris petition; sixty merchants to that of Havre.

ECCLESIASTICAL.

FOR THE CHRISTIAN REGISTER.

The frequent disturbances between ministers and their people in this Commonwealth, renders a knowledge of their mutual legal rights much sought after, and very important. And it is, upon the subject of their legal rights only, that accurate conclusions can be obtained; whereas the whole subject of the reciprocal rights and duties, between the order of the priesthood and the laymen in Massachusetts, is both potent and pregnant with many conclusions, and would probably require a clerical pen to do it justice. It would be a difficult task to discuss the influence of the present incumbents of the church, upon the morals and religion of the community; and it would be indecorous to draw a comparison between them and the clergy of any other country, or even their own venerable predecessors, who in early times, lead out their flocks into the wilderness here, and planted our own New England. We have only therefore to say, that as men, neither wishing or expecting any thing but to be well taught, we lament, that under the gospel instruction of our day, the house of Aaron is not like the sovereign power in the state, one and indivisible.

Times and manners have changed and the clergy cannot but in some degree reflect the aspect of the age in which they live. In the infancy of New England, religion was the chief concern and business of the people.—For the first half century a holy sabbath seemed to dwell upon this land. Many divines of figure and consequence in the country, affected to consider the government a sort of theocracy, and they maintained, that it was duty, in the secular exigencies of the state, to ask council of God. A curious instance occurred within the first ten years from the landing of the fore-fathers. When, on a certain time, the money making Dutch of Manhados sent to the people of Plymouth an insidious and unequal proposition about the very lucrative fur-trade of the fresh river, (as the Connecticut was then called,) the wary pilgrims returned for answer that they would seek the Lord upon that matter, and do as they should be directed. It is hardly necessary to add, that the result was very unsatisfactory to the Hollanders.

Another instance, and there are many, was in the Pequot war. There was a dispute among the officers of the expedition whether the whole company should sail in ships from Saybrook to Pequot harbor or a part march over land into the enemy's country. The commander wished to keep all the men in a body, rightly judging that society on such occasions is a great promoter of courage, and he directed the chaplain forthwith to seek the Lord. This, as history informs us, he did one whole night, and in the morning declared, he was satisfied, that, to be successful, the expedition must pass by water. This ended the difference, and all moved on without a murmur.

It seems easy therefore to conclude that in an age and country where religion thus mingled with, and even governed the secular concerns of men, that its ministers would have a corresponding consequence. And it is notorious in history that they were potent in the government, to an extent which seemed again to revive the ancient order of Melchizedek. Few indeed of modern princes are so stable on their thrones, as were once the clergy of New England in the hearts and minds of their people. Our ancestors considered respect for the teachers of piety, almost a part of their religion, and they would well nigh as soon have cast off fear before God, as the personal influence of the Hobart's, the Shepard's, the Chauncey's and the Mathers of the day.

A severance of the pastoral relation was an occurrence as rare as it was deemed important. And this is verified by the fact, that whenever such events did take place they are preserved in the early annals as history. The case of Roger Williams is an example, and yet celebrated as it is, when disrobed of all the pomp of consequences and circumstance, in which it has come down to us, it is none other than the quarrel of a proud and restless priest, with his brethren and people. Had this same Roger lived in our day, who, by the way, mingled sedition with his heresy, and was a bad subject as well as teacher, his case would hardly have been known to the public. The most obscure parish in this Commonwealth would slip off his canonicals, and procure another teacher, and with little more excitement than the roasting and toasting for a new ordination, and the planning and erecting a few additional shoars to the old meeting-house gallery, for the safety of an extra congregation or two, to audit the maiden efforts of his young and popular successor.

Formerly there was attached to the pecuniary relation between pastor and flock a sacred delicacy. And this delicacy, let me say, was reciprocal. We infer indeed from history, that the connexion was for the life of the minister. But we have no judicial testimony, that the subject in any form, was ever profaned by litigation, until within the last thirty years. Since that period, indeed, matters of the sanctuary have been carried before the judges; ministers and people have appeared in court, plaintiffs or defendants, as suited the exigencies of their cases; and thus it has been reserved for this age, to reduce the contract to a level with all others of a pecuniary nature. Who is in fault, if there be any in this matter, or *cui bono*, I say not—laymen of course, will not complain. But since it is so, let us leave caring for the past and see how the subject now stands in the Courts. And this brings us to the point which we had particularly in view in the outset.

The first case in our books is Avery vs. Tyringham. And the facts are these: In 1789, Avery was, according to the usages of New-England, duly settled in the work of the ministry in Tyringham; with a stipulated salary of seventy pounds annually. And his declaration set forth, and it was proved, that he had faithfully discharged the duties of his office. And it was to recover these seventy pounds, which the defendants refused to pay, that he brought his action.

To this the general issue was pleaded; and for defence the inhabitants showed that on the second day of May, 1803, it was voted by them in public meeting, that they would no longer consider Avery as their minister. But they gave no reason for their vote. And thus, the following question was brought directly before the court, whether towns and parishes have the right of dismissing their ministers at pleasure, without assigning any breach of duty against them.—And it was determined they had not. Incidentally however in the same case the court remark, that inasmuch as the nature of the ministerial office implies on the part of the teacher, a contract, to preserve a good character for moral and christian virtues; therefore when a minister shall sue for his salary, and the adversary prove immorality against him, he cannot recover. And in like manner, if he be unable to discharge the duties of his office.

But there are other disqualifications which do not come up to the tone of immorality; such, for example, as change of sentiments, or any difference between minister and people which destroys the utility of the connexion. For these cases, the law is settled in Burr and Sandwich. Here, Burr, who, it was agreed, had been duly ordained over the first parish in S., brought assumpsit for three years salary then in arrear; and the parish defended on this ground: That Burr since his settlement, had changed his religious tenets, and the consequence had been much unhappiness in his flock. They wished him to leave them, but he refused. They then proposed a mutual ecclesiastical council, who should adjust their differences, and award the terms of separation; this he also refused. The parish then selected an impartial *exparte* council and the result was that Burr had changed his tenets, and they advised a separation. A copy of this result was handed to Burr; and still he refused to go away. The parish then had a meeting, at which it was voted, that henceforth the contract between them and Burr was desolved, and they sent him a copy of this vote also. Yet he then refused to leave them, and brought this action for salary, accruing after that period. And when these facts were brought before the court, they considered; first, whether this was a proper case for an ecclesiastical council; and they decided it was. For it was a question, whether the minister had changed his religious tenets; and therefore one which a court of law is incompetent to decide. A clerical tribunal is the only proper one for this matter. "If," say they, "questions of dogmatical theology were within the jurisdiction of this court, we should find no legal principles to guide us." And they therefore very properly disclaim such authority. Inasmuch therefore, as the result of the council had settled the fact, that Burr had, since his settlement, changed his tenets; the contract from the time of such finding, was at an end; and his people, henceforth, were released from their obligation to pay him any more salary. But note here, that in such cases, the court will require to be put to the ecclesiastical council, the single question of religious tenets; so that in all future cases of practice, upon the doctrine in this last case, it would be nugatory for a parish to go farther.

From the cases recited, we may deduce these rules of practice. That where the settlement of a minister is according to the custom of the country, without special stipulations, it is a contract for the life of the minister; if he so long discharge the duties of his office with fidelity. But if a minister thus settled shall become disqualified by immorality; as for any legal cause, it is competent for the parish to withhold the payment of the salary. And if they are sued they may go into court and show the disqualification and it will be a good defence.

But change of sentiment is not strictly a disqualification in a minister, though it works a dissolution of the contract. And if the parish wish to take advantage of it, they must first notify such minister that they consider the relation between them ended. If this is not effectual, they must next propose a mutual council and in case of a refusal, they may elect one exparte; and if such exparte council shall decide that the minister has changed his tenets and that a separation is necessary, the parish are from that time free from all obligation to him. And this is all the law that has hitherto been settled on these subjects. A. C.

FEAR.

Fear is the great bridle of intemperance, the modesty of the spirit, and the restraint of gaieties and dissolutions; it is the girdle to the soul, and the handmaid to repentance, the arrest of sin, and the cure or antidote to the spirit of reprobation; it preserves our apprehension of the divine majesty, and hinders our single actions from combining to sinful habits; it is the mother of consideration,

and the nurse of sober counsels, and it puts the soul to fermentation and activity, making it to pass from trembling to caution, from caution to carefulness, from carefulness to watchfulness, from thence to prudence; and by the gates and progresses of repentance, it leads the soul on to love and to felicity, and to joys in God that shall never cease again.

Fear is the guard of a man in the days of prosperity, and it stands upon the watch towers, and spies the approaching danger, and gives warning to them that laugh loud, and feast in the chambers of rejoicing, where a man cannot consider, by reason of the noises of wine, and jest, and music; and if prudence takes it by the hand and leads it on to duty, it is a state of grace, and a universal instrument to infant religion, and the only security of the less perfect persons; and in all senses is that homage we owe to God, who sends often to demand it, even then when he speaks in thunder, or smites by a plague, or awakens us by threatenings, or discomposes our easiness by sad thoughts, and tender eyes, and fearful hearts, and trembling considerations.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JANUARY 27.

It appears, by the New York Christian Inquirer of the 20th inst. that further public opposition has been made to Mr Hicks, in the Friend's meetings, at Philadelphia, and that he, as on former occasions, has used his best influence to prevent and silence the outbreakings of resentment which this opposition has occasioned from a few of the younger part of the andiences. The opposition is undoubtedly concerted and systematic in its movements. But whilst it is met with the christian mildness and calm forbearance which Mr Hicks has thus far manifested, but little evil can be expected to arise from it.

By the politeness of a friend we have received a copy of Rev. Mr Upham's Sermon, at the Dedication of the newly erected house of worship, of the First Congregational Society in Salem. We have not time to notice it as it merits, this week, and can only say generally, that it is an able and highly interesting discourse, on the Principles of the Reformation. In addition to the discourse, the pamphlet contains twenty-two pages consisting of notes and an historical sketch of the First Church; a mass of facts which will prove, a rich feast, not merely to the antiquarian, but to that large class of our citizens, who, by the growing interest they manifest in every thing that relates to the early history of the Pilgrims, give substantial evidence, that they venerate their character and principles, and are desirous to perpetuate not only the *memory* but the *living existence* of their sterling virtues and unaffected piety.

The subject of the slave trade is daily awakening more and more interest in the minds of the thinking and humane. The perservering efforts of the various institutions for the abolition of this inhuman traffic, and especially of the London African Institution, have done much in rousing the attention of the public, and in effecting what has already been brought to pass in favor of this depressed and suffering portion of humanity; and under the blessing of Divine Providence, they will undoubtedly be the honored instruments of the final and total abolition of the slave trade.

Those who will take the trouble to read the extracts which we have this week given from the notice of this Report, will perceive indeed something to discourage, but more, we think, to encourgage their hope of the final and not very distant triumph of benevolence, in this great cause.

On Wednesday, the Rev. Cyrus Pitt Grosvenor, was installed pastor of the First Baptist Church, in this city, as successor of Rev. Mr Wayland, lately elected President of Brown University. The sermon on the occasion was by Rev. Mr Wayland, from Acts vi, 4: "We give ourselves continually to prayer, and to the ministry of the word." On this occasion, says the Watchman, "Mr Wayland made a most affectionate farewell address to the church and society, recalling tender remembrances, and devoutly imploring blessings on his brethren."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

UNITARIAN PREACHING.

While most of the Unitarians of this city are uniting in expressions of their pleasure at the improved state of feeling, that has of late arisen among the churches of their denomination,—there are yet many who regard with distrust these symptoms of change. They are undoubtedly conscientious in their feelings, and are actuated by the purest motives in expressing them. They have a right to be heard, and their reasons are worthy, (to say the least,) of attentive consideration.

They tell us that the Unitarians are gradually yielding up some of the peculiar characteristics of their faith,—some that have never failed to distinguish them from all others,—some that seem always to have marked their doctrines, as being more consistent with the spirit of the gospel,—*toleration and charity*.

If this be true, it is indeed time to look to it. But before we yield up the ground we have taken, let us examine this matter carefully and candidly.

Unitarian charity always amounted, in our opinion, to this and no more; let each one study his bible for himself; and if he then follow what his conscience teaches him, is the right course, it surely does not lie in our mouths to say, "You have forfeited all claim to divine favor." This doctrine we have always held;—this doctrine may we always hold. But never did we imagine that by assuming to act according to this principle, we had precluded, ourselves from expressing our opinion of the truth or falsehood of any doctrines, which may be presented to us for our scrutiny; still less did we imagine, that when we are told, that we ourselves, had chosen the wrong course, we were not at liberty to publish to the world the reasons of our choice. The Calvinist tells us, that *in the sight of the Deity* we are condemned for our faith. *We* are not so bold as to announce the decrees of an inscrutable power, but simply and in christian charity do avow the faith, our reason tells us that the scriptures teach, and if called upon, can give the reasons which lead us to the preference.

If then, in giving these reasons, it becomes necessary to give our opinion of other doctrines, it does not seem to be contrary to christian charity,—but rather in accordance with christian honesty to call things by their right names, and to give our opinion of any such doctrine, and of its effects, openly and boldly.

In conjunction with this it may aptly be observed, that many are offended at expressions, which are, when duly considered, not only charitable, but the most proper and necessary as expressing the truth. If we are told that our unbelief of a particular doctrine or article of faith will subject us to eternal punishment; what answer can be more true, more appropriate, than that a doctrine, which tends to degrade the nature of the Deity, "fills us with disgust." And yet this very expression among others has been an offence to many. In politics, in education, in commerce, if we believe a course of measures to be *pernicious*, we say so, and give no offence. Why should we not use the same energetic language in speaking of a subject, more interesting and more important. And further, we are to judge of any doctrine, or any measure by its effects on our hearts and lives; if then these can be shewn to be pernicious and destructive, why should not we say so.

We are told it is impolitic; that no Calvinist will listen with patience to hear those doctrines abused which he has espoused. We abuse no doctrines. But when the true effect of certain doctrines must not be set forth, in the language of earnest truth, for fear of startling the feelings of our hearers, be assured that the doctrines will not bear the test of examination, and be also assured, that your hearer is already so firmly fixed in his opinions, that he will never listen with impartiality, even though you conform your language to his strictest rule.

But another fear that is entertained, is of still more consequence, and merits a still more critical examination. We are told, that the renewed interest, which the unitarian community are already beginning to express in the practical effect of their religious belief, is to be carefully watched, lest its tendency be to excess; that there is such a thing as being too zealous, even in a good cause; and that zeal itself may defeat its own end. It is, we all must allow, of the first importance to examine the motives, which actuate us, at every step we take in our religious improvement. But the question naturally arises, are we yet in any danger?

No fact can be more certain, than that the people will never exceed their pastor in their religious fervour. And it is to the clergy that we should look, as to the mercury, which is to tell us the warmth of the religious fervor of the community. Do we see among them any of the symptoms of that infatuation, which we cannot but say is falsely called zeal. We hear, as yet, no denunciations from the pulpit,—we do not yet shudder at hearing the son exhorted to reject the counsel of his father, whom God has commanded him to honor. The family circle, the pure sanctuary of domestic religion, is not yet invaded; altars from which an acceptable prayer must arise, be they of one sect or another. Parental authority and parental instruction are not yet set at naught,—nor is the religion, which was revealed to give peace to every bosom, so wrested from its purpose as to torture the soul by its gloomy pictures of human depravity, or fill it with false confidence in its own sanctity.

We have been taught to revere the sabbath, and to attend its ordinances, though we have never yet been instructed that Christianity consists in a nightly attendance at the sanctuary. We have been taught to do good in the sphere, which God has assigned us; but not to neglect our domestic *duties*, even under the plea of building up his kingdom. We have been instructed to purify *ourselves*, not to look anxiously around to discover some trace of impurity in another's character. Where then is the cause to dread lest our overflowing zeal should hurry us into those excesses, which we shudder to contemplate. If we profess to espouse the doctrines, which we find in the gospel, why should we not enter upon our profession in the zealous spirit of the Gospel. So far from endeavoring to smother the warming influence that is now spreading itself through the unitarian church, let us unite to further the end, and bid the cause, God speed.—There can be no danger of excess, where purity is our aim, and charity our motto.—Give us *warmth* from the pulpit, and we shall have *conviction* in the church. And never let a false dread of injuring feelings, which are too sensitive to bear the probe of truth, deter us from an endeavor to remedy the wide spread evil of false opinion.

LAYMAN JUNIOR.

FOR THE CHRISTIAN REGISTER.

Mr EDITOR,—This is eminently an era of complaint and of projects. Men are not only anxious to improve, but they are actually dissatisfied and uncomfortable with their present situation. They are not willing to move onwards in a steady, healthy, sure progress, such as has always characterized real and essential improvements in society. They seem to long to break violently away from their present relations and to leap, at once, towards, and to perfection. The very first step towards improvement is made by depreciating in every possible manner the state of things as existing heretofore and at the present time. If any persons are desirous of introducing, under the name of an improvement, any alteration into any institution, the first thing they do, is to abuse, to as great an extent as possible, the institution as it now exists. The University had to bear the heaviest and most exaggerated reproaches from some of its friends, who thought that they had discovered a plan, by the adoption of which, it would be the better able *to keep up with the age*, as the phrase is. A most profound project has been formed, and is urged, from high sources, for adoption, by which instructers can be instructed, not in the sciences which they are to teach, but in the art and aptitude to teach them, that is, in wisdom, sagacity, discretion, a knowledge of the juvenile character, and the control and moderation of their feelings. Now, in order to induce the community to adopt this project of teaching, what no one ever before thought of teaching in this manner, the first thing which is done by its advocates, is to abuse most unmercifully and indiscriminately, what always before have been considered our chief boast, and the most precious inheritance we have received from our ancestors—our common schools. We now learn for the first time, that they are not worth much; that their masters know nothing, and their scholars learn nothing. But the most fatal effects of this mode of commencing the career of improvement have been exhibited in our clergy and churches. Some years ago there was a general movement, among the friends of rational religion in this vicinity, for the purpose of adopting measures and securing the means of advancing the dignity and usefulness of the ministry. As usual, the first step, which was taken to induce the public to favor and assist them, was to circulate representations of the low state of the ministry among us, of their want of piety, zeal, fervor and eloquence. As the community had not been accustomed to view their ministers in this light, and as the complaint came from ministers themselves, it produced a good deal of stir and excitement; and very unfortunately for the cause of the clergy and the churches, the people believed what was told them, and they took up the complaint themselves; and the danger is, that they never will drop it. If a minister is not strikingly fervent, zealous, eloquent, or in other words, if he is not possessed of the most rare and extraordinary powers, and if those powers are not continually stretched to a degree of exertion, which no man can long bear, no quarter is given him now by our people, who will have eloquence, or will not go to meeting.

I have been led to these remarks by reading the communication signed, "Layman Junior," in your paper of the 13th. I would beg leave to ask "Layman Junior" a few questions. Has he lived long enough to determine, whether the public services of Unitarians are not as zealous and impressive as public religious services were in general, before unitarianism was known as such?—Whether he has been in the habit of making a sufficiently wide observation of orthodox and Unitarian preaching to authorize him to institute the comparison which he has done? Whether the warmth, which he thinks there is in orthodox preaching, does not chiefly reside in the controversial and sectarian attitude which they have assumed and have not hesitated to proclaim? Whether he thinks Unitarian comparative coldness and want of interest is a characteristic essential to its form of doctrine, or whether, as seems to be his opinion, is it caused by the previous studies of unitarian ministers? Whether he is sufficiently acquainted with the course of those previous studies in the seminaries where they are pursued to authorize him to pass so severe a judgment as he has done against them? It appears to me that when any one finds fault with an institution or practice, he is bound to describe or propose a better one; this one Layman has done.—He advises every one who is to be a minister to *study human nature*. This he must do before he becomes a minister. Where is this greatest of the sciences taught? In what theological school? or by what sect? Perhaps "Layman" thinks that, after having finished his literary and biblical education, the candidate for the pulpit should wander round, seeking general knowledge and *studying men*, until he has become a proficient in both departments, and that then he is to be permitted to preach. This is not an entirely new idea. There are others who will not hear or have a minister until he is a middle agedman. What is to become of him, who is to support him, or how he is to employ himself in the mean time, neither "Layman Junior," nor any one else has informed us.—I do think, Mr Editor, that it is high time that this careless, superficial, reckless mode of discussing serious subjects in the public papers should cease; that the period should be put to groundless complaint and headlong projects; and that neither Laymen or Clergymen should give utterance to charges, or approach any of our institutions, or attack any respectable class of men among us, of any calling or persuasion, or denomination without deliberation, reflection and

CAUTION.

FOR THE CHRISTIAN REGISTER.

Mr EDITOR,—The question is every day becoming more interesting to the religious community: *Under what circumstances is it lawful and expedient for Christians to withdraw themselves and to withhold their support, from the religious society to which they belong for the purpose of separate worship?* This question I would propose for discussion in your valuable paper; hoping that some of your correspondents, who are competent to the task, will approach it fearlessly and treat it in a candid and dispassionate manner, and thereby help to enlighten the public mind on a subject of great practical importance.

UNITAS.

FOR THE CHRISTIAN REGISTER.

Mr EDITOR,—It is reported, that, in a certain village, not thirty miles from the metropolis of New England, just before the settlement of a unitarian minister, great efforts were made by several of the neighboring clergymen to persuade certain persons to request a dismission from the church of which they were members, and a certificate of their regular standing that they might be formed into a new church before the expected ordination took place. It is further reported that in several instances, the aforesaid ministers took advantage of the absence of the husband and succeeded in prevailing on the wife, to subscribe her name to a paper prepared for the purpose; and that, in one instance, an aged widow of fourscore years, was induced by the frightful representations that were given her of Unitarianism, by the aforesaid ministers, four of whom visited her in the course of one week, to forsake the temple of God where she had worshipped, and the church of which she had been a member, for half a century, to attend such services as they and their brethren, in the great concern for her soul, were ready to furnish *without money and without price*.

If these reports are incorrect they will be contradicted by those whom they may concern.

VERAX.

FOR THE CHRISTIAN REGISTER.

Mr EDITOR,—As you seem disposed to notice every indication of a proper state of feeling in regard to the subject of intemperance, I take the liberty to communicate one fact for insertion in your paper. A society has been formed in Waltham, by the name of the "Rumford institute for mutual instruction." From the report of the committee, chosen to draft a constitution, I quote the following extract.

"In all societies there have been bad men. We do not expect to be purer than other bodies. But the committee has no personal reference, when they propose a rule, necessery to purge the society from all filth.

"Any member guilty of drunkenness shall be forthwith expelled the society, never again to be admitted. We trust that the duty of exposing such a failing in the character, need be confined to no one. We are confident that there is in the hearts of all, detestation enough of this vice, to arm each with a spirit, alike just to itself and to others, which will expose to the most sovereign indignation of this association, such foul blackness in any of its members."

I will only add that this article was accepted with unanimity and hearty approbation. And also that Dr S. L. Dana has already commenced a course of chemical lectures.

FOR THE CHRISTIAN REGISTER.

[*Extract from a Clergyman's Diary.*]

——— I have just seen the eyes of one of my friends closed in death. Scenes like these, though become familiar to me, have not lost their power to awaken a deep and solemn interest. They speak of the departure of those, whom I have endeavored to guide to the tribunal of God, of the fading away of earthly hopes, of the silent grave, of eternity, of the necessity and benevolence of the religion of Jesus.

The death, which I have just witnessed was that of a highly improved Christian; it was tranquil and peaceful. As the sufferer approached the hour of her departure, a deeper expression of solemnity than usual marked her countenance; yet there was no anxiety, no fear, but a sweet smile gave inexpressible interest to her features. She fell asleep without a struggle, as a child sinks to rest on a parent's bosom. What then is there fearful in death? But I have seen death, when he appeared clothed with all the frightful attributes of the king of terrors. What then rendered the death which I have just witnessed so full of consolation?

Here a variety of recollections crowd upon my mind. It was a widow's death, which I had been called to witness, and my thoughts turn involuntarily to the past, to trace the steps, which led her to so happy a death. It is now many years since I became intimately acquainted with the character of this interesting woman. It was during a season of severe sickness, and extreme danger.—Then there was not that cheerful smile, that serenity and hope, as when she approached her last sufferings. Then indeed, there was a delightful sweetness of disposition and tenderness of conscience; but though formed by nature to be an interesting companion and friend, though preserved by education, and by an innate delicacy of moral feeling from the gross forms of vice; yet she felt deeply the conviction, that she had not dedicated herself to God in Christ Jesus; that religion had not by her been deemed the *one thing needful*, nor been permitted to exert its pure and kind influence over the soul. She trembled at the prospect of leaving the world. At that interesting period I witnessed the struggles of her afflicted mind, and endeavored to guide her to the way of peace. I heard her express her strong and fixed resolve, by God's grace, to devote herself to a life of christian piety. Her life was spared, her vows were observed.

The time is now present to my mind, when with all the hopes of youthful affection, she became a wife and mother. The bright anticipations of domestic happiness were soon dimmed. In her sorrows and fears, her countenance, though it assumed a deeper pensiveness, was cheerful and full of kindness. It was manifest, that her thoughts conversed familiarly with spiritual objects, and her lips declared that she felt the conviction, that God is good. Soon the husband of her youth, the father of her tender children, was taken away by death. She had no season of gloomy despondency. Her tender spirit was grieved; but it was a Father's hand, which was upon her, and she bowed in willing submission. The friends, who were left to her were regarded with a love, rendered more sacred by a deep felt uncertainty of life. They loved her for her gentle virtues, and she loved them for their tender sympathy and unwearied kindness.—Her little children were by her side, and they showed by the impressive beauty, and kindness of their characters, now unfolding every day, that they were the protection and love of a christian mother. How interesting was it to sit by her and to witness the mild, endearing manner, in which she spoke of divine things, and in which she illustrated the happy influence of a pure faith. It seemed as if the spirit of Jesus had taken entire possession of her soul; as if it found there no contending influence.

But even in the morning of her day, it was apparent, that the thread of life was corroding and wearing away. Indications of that treacherous disease, which so often fixes upon the delicate frame, were visible. She was unalarmed, though life was dear to her. Her children, as they looked upon her pallid features, seemed to implore her not to leave them. They needed her care. Her parents regarded her with fond affection, and she loved to make them happy. Those, who had been nurtured with her in the same domestic circle, were dear to her, and gladly would she accompany them still farther on the journey of life. The alternations of hope and fear were unusually protracted. At length recovery seemed to await her, before she could be permitted to find repose. These were trying but precious months to her friends. I saw her frequently and with ever new satisfaction and delight. Though her sufferings were often severe, there appeared no impatience in her; she was always speaking of the goodness of God, and seemed not to doubt for a moment, that her afflictions were the fruit of his love. There was the greatest delicacy and kindness in her attentions to those, who ministered to her comfort.—She must, she would say, be a great trial to them, but she would endeavor to make it as light as possible, and to afford them some comfort in sickness. From conversation on her own speedy departure, she would easily turn to topics, which passing events rendered interesting; so intimately had the benevolent and pious affections blendid themselves together in her bosom.

Of religion, of its principles, particularly of its spirit and consolations she delighted to converse. She was accustomed to say, the plain principles of religion have been my comfort in health; they are so now; if there be mysteries in religion, they are not for me to know at present; they may be opened to my mind in a world of greater light; that she loved all, who seemed to profess the spirit of Jesus; that there was room for all of this character, of whatever sect, in heaven. She would speak to her friends in the sweetest and most impressive manner of the importance of a personal acquaintance with the truths and spirit of christianity; yet so deep was her humility, that she seemed to tremble, when she dwelt upon this subject. She appeared to have opened her whole soul to the influence of Jesus. "I do not think," she would say, "that I can merit heaven. I believe that eternal life is the gift of God through Jesus Christ, but I cannot but regard the love of God, and a desire to be like to the Saviour as a comfortable evidence, that the grace of God has not been received in vain." Her confidence in God did not desert her in the dying hour. With the christian's hope strong in death she committed her spirit to him, who had been to her the kindest of Father's. Go then happy spirit to thy rest and thy joy.

Is it wonderful, that the death of such a person would be peaceful? She had honored God and his Son by a life of piety, and she was not deserted in the time of her greatest need. The grace of God in Christ was her support. How am I to know that I have truly received this grace? By a pure, humble, meek, submissive, benevolent, grateful and obedient life.

RELIGIOUS SUMMARY.

Methodists. A correspondent of the Christian Advocate, (a paper published under the auspices of the Methodist Episcopal Church,) undertakes to discuss the propriety or impropriety of the application of the terms, *meetinghouse*, *chapel*, and *church*, to our different places of worship. In the course of his remarks, he quotes Dr Johnson's

definition of the term, *meetinghouse*,—"A place where dissenters assemble to worship;" but denies that it can be appled, with any show of propriety to Methodist houses of worship. He proceeds to say:

"The Methodists in Great Britain have, from the beginning to this day, denied they ever dissented from the *Established Church*. And in America, there is no church establishment from which to dissent; as all denominations of Christians are placed upon a perfect equality by the constitution of our general government. And farther, that the Methodists are not dissenters from the church of England, is provable from the fact, that no such church has existed in this country since it became an independent nation. As to the Protestant Episcopal Church in America, it had no existence until after the Methodist Episcopal Church was fully organized; and, therefore, we could not have dissented from it. Wherefore it is improper to call our houses of worship, meetinghouses."

After some pertinent remarks and quotations in relation to the derivation and use of the term *Church*, he concludes by saying;—

"For my own part, believing as I do, that the Methodist Episcopal Church and her ministers are possessed of Scriptural authority, equal to that of any other Christian church and ministers of the present age,—I always wish to use such terms as will convey this meaning to all with whom I have intercourse."

Methodist Funds. In the Methodist Episcopal Church a fund is established, which now amounts to $25,545 35, and the income of which is appropriated for the relief and support of the superannuated and worn out ministers belonging to the connexion. The purpose of the fund is more fully expressed in the following extract from the seventh article of the Association.

"The object and design of the fund hereby intended to be established, is expressly for the purposes of relieving the distresses, and supplying the deficiencies of the itinerant and superannuated or worn out ministers and preachers of the Methodist Episcopal Church in the United States of America, who *remain in connexion with, and continue subject to the order and control* of, the general conference; as also for the relief of the wives and children, widows and orphans, of *such* ministers and preachers, and for no other use, intent, or purpose whatever."

The highest sums to be allowed to the different subjects of this charity are as follows:—To a superannuated minister with a family, $128; to one without a family, $64; to a widow of any minister, $64; to orphan children of ministers, $16 each.

Methodist College. The town of Augusta, Kentucky, has lately become the seat of a college, established and conducted under the auspices of the Methodists. The following account of the town and the college are from the *Augusta Herald.*

"The town of Augusta, in which this institution is located, lies on the Ohio River, in the northern part of Kentucky, twenty miles below Maysville, and forty above the city of Cincinnati. The site of the town is a beautiful plain, running a mile and a half in the direction of the river, and extending back from the shore to the distance of ninety rods. Augusta was laid out and selected as the county seat of Bracken, as early as the years 1797; and it is stated by those who have resided in the town and its vicinity, from that time to the present, that it has always been uncommonly healthy, with the exception of the summer of 1824.—The present population of this village is estimated at six or seven hundred. The college edifice, which stands on an eminence near the centre of the town, is a two story brick building, fifty by seventy feet, containing twelve apartments. One of the rooms is furnished with a well assorted library, consisting of twelve or fifteen hundred volumes, for the use of the faculty and students. This institution is under the special direction of the Ohio and Kentucky Conferences; and was chartered by the Kentucky legislature in 1822. Since that period, we are gratified to say, that it has risen in public estimation more rapidly than was anticipated by its warmest friends. The present number of pupils is one hundred; of this number, sixty belong to the preparatory school, and the remaining forty to the college classes. The preparatory school is divided into two departments; the branches taught in the lower department, are orthography, reading, penmanship and arithmetic. In the higher preparatory department are taught, arithmetic, English grammar, geography, and so much of the Latin and Greek languages as is required for admission into the freshmen class. The course of instruction in the college classes is similar to that pursued by other institutions of the kind in this country."

Baptists. The editor of the Christian Watchman, in speaking of the opening of a new house of worship, for the Christians of that denomination in New London, expresses his regret that in the account of the exercises they should use the word "consecrating," as savoring to much of Romanism and Episcopacy. "Our brethren in England," says he "who are much better acquainted than we are, with the corruptions attendant on an established religion, and the abuses of the 'mother of abominations,' carefully avoid this word in the connexion to which we refer."

On Wednesday the 20th ult, a new meetinghouse, erected for the accommodation of the Baptist church and society in Dudley, was dedicated to the service of God.

On the first day of January, a new Baptist Church was constituted, in that part of the city of New York, usually called Greenwich.

An agent for the Baptist Missionary Society, in travelling during the past season in Maine, New Hampshire and Massachusetts, has established 137 Primary and 11 Auxiliary Societies. These societies have paid over to the Board about $700, and we are told that $1000 more may be expected in a few months. There are 178 Baptist churches in Maine. They are connected with six associations, and comprise 11,179 members, and 135 preachers.

Universalists. The Religious Inquirer, a periodical paper published at Hartford, Conn. and devoted to the support of the doctrines of Universalism, has for some years past been conducted by the Rev. Mr Bisbee. The editorial department has now changed hands, and will hereafter be under the care of Mr Russel Canfield.

A religious newspaper, supported by this denomination of Christians, is also published at Buffalo, N. Y. entitled "The Gospel Advovate."—There are at present about 2000 subscribers to this publication. Another work of a similar character, called the "Christian Intelligencer," is also published at Gardner, (Me.) This appears to be a continuation of the work of the same name, formerly published in Portland.

The Treasurer of the Evangelical Missionary Society in Massachusetts, acknowledges the receipt of fifty dollars, from the "Evangelical Treasury of the second Church," [Rev. Mr Ware's,] in Boston.

We understand that Mr. Caleb Stetson has accepted the invitation lately given him to become the pastor of the first Congregational Church and Society in Medford.

CONGRESSIONAL SUMMARY.

IN THE SENATE.

Monday, Jan. 15, the engrossed bill for adding $2000 dollars to the salary of the Post Master General, was read a third time and passed, yeas 35, nays 10.

The memorial of sundry citizens of Portsmouth, N. H. in relation to claims on the French government since 1806, was presented by Mr Woodbury, and referred to the Committee on Foreign Relations.

On Tuesday a bill was reported and read twice for the establishment of an arsenal at Augusta, Me. A bill for appropriating $500,000 annually for six years, for the increase of the navy was read twice and the further consideration postponed till Friday.

On Wednesday the annual report of the Directors of the Mint was communicated by message from the President, and referred to the Committee on Finance. The bill making appropriations for revolutionary and other pensioners was taken up in committee of the whole, and ordered to a third reading.

On Thursday the 18th, the bill granting relief to revolutionary pensioners was read a third time and passed.

On the same day, the bankrupt bill came under consideration. After undergoing some discussion a motion was made for striking out the 93d section of the bill, which provides for the extension of its benefits to others than merchants and traders, with the consent of the individual.

Mr Holmes opposed this motion, and explained the true intent and operation of the bill. The Senate adjourned without taking the question.

HOUSE OF REPRESENTATIVES.

On Monday, Jan. 15, a bill was reported, read twice and committed for making further provision for the Military Academy at West Point. The bill for raising the salary of the Post Master General was read twice and referred to the committee on Ways and Means. The bill for the relief of revolutionary pensioners being called up, the House considered the amendment of Mr Wickliffe, by which the heirs and legal representatives of deceased officers are to be included. The question on the amendment was taken and carried, 100 to 83.

On Tuesday a message was received from the President relative to a convention concluded between the government of Great Britain and the United States, on the subject of indemnity to our citizens for property taken during the late war. The convention provides that the sum to be paid by Great Britain for the benefit of our citizens shall be $1,204,960, the distribution to be made in such manner as the United States shall determine.

The bill for the relief of revolutionary soldiers was committed to a committee of the whole house, and made the order of the day for Wednesday.

The House then, in committee of the whole, took up the bill for the alteration of the acts imposing duties on imposts. The subject was discussed with particular reference to the woolen manufactories and wool-growers. Mr Malary, of Vermont, entered upon the subject fully and with earnestness, stating many facts and urging the importance of increased duties on woolens. Mr Cambreleng, of New York, was opposed to his views, and moved that the committee rise. The motion prevailed and the house adjourned.

On Thursday the 18th, a motion to refund fines with interest, to those who have suffered under the sedition law, was negatived, as was also a proposition for inquiry respecting aid to be given to free blacks who wish to emigrate.

The tariff bill came before the House, and the subject of discharging the committee of the whole from the further consideration of it was discussed. The house adjourned at an early hour, on account of the distressing fire at Alexandria, within view from their windows.

On Friday a bill was reported, read, and finally passed, to appropriate $20,000 for the relief of the indigent sufferers by the fire at Alexandria. Many have been reduced to extreme indigence and suffering; having lost nearly or quite their all.

STATE LEGISLATURE.

IN SENATE.

On Thursday, Jan. 18, the Senate appointed Messrs Austin, Houghton and Cushing on their part as a joint committee on the subject of the divorce of those whose husbands or wives were sentenced to the state prison. Several petitions were received and committed.

After the adjournment of the Senate, the semi-annual meeting of the Board of Overseers of Harvard University took place in the Senate Chamber, His Excellency Gov. Lincoln presiding. Reports of several committees were made and acted upon, and the Board adjourned to the first of Feb. to meet at 11 o'clock.

On Friday bills passed to be engrossed, to incorporate the Bottomley Manufacturing Company—also the North Congregational Society in New Bedford. Orders of notice passed on petitions of Watertown and Brighton.

The committee on the subject of the proposition from the executive of the state of Georgia, relative to an amendment to the United States Constitution reported that it is not expedient to take any further measures in relation to the communication.

The time for choosing a clergyman to preach the next election sermon was assigned for Saturday, 11 o'clock.

On Saturday the Rev. Moses Stuart, of the Andover Institution, was chosen to preach the election sermon.

The principal part of this day and Monday the Senate were engaged on petitions and acts in incipient stages. They will be noticed when acted on.

On Tuesday the bill relative to the collection of taxes was negatived in the 2d reading.

The bill concerning depositions, and the South Boston Iron Company Incorporation bill passed to be engrossed.

On Thursday, the Senate, proceeded to the election of a Senator in Congress, and their choice fell again on the Hon. John Mills. So the House and Senate are again at variance on this subject, and there is no choice.

IN THE HOUSE OF REPRESENTATIVES.

On Tuesday a communication was received from the Secretary of State, relative to the number and location of *Academies*, and to the amount of assistance which they had severally received from the State.

The House agreeably to appointment proceeded to vote again for a Senator of the United States. After three ballotings, the Hon. Elijah H. Mills was declared to be again elected.

No business of general interest was finished in the House on Wednesday.

The following engrossed bills passed to be enacted on Thursday; North Congregational Church in New Bedford; Nantucket Lancastrian School; Springfield Paper Manufacturing Company, &c.

On Thursday, the 18th, a committee was appointed to see what alterations in the Constitution of this state were expedient, relative to the commencement of the political year, and the assembling of the General Court.

The following bills were passed to be enacted, and were sent to the Senate to incorporate the first Universalist Society in Nantucket;—the Chatham and Warwick Manufacturing Companies;—the Beverly Marine Insurance Company, addition; and to annex a certain territory to Wareham.

A report was submitted relative to the expediency and practicability of a *Rail Way* from Boston to the Hudson River. Six hundred copies were ordered to be printed.

A petition was received and committed for an incorporation to construct a canal from Taunton River to Braintree. Several bills passed to be engrossed, which will be noticed when finally acted on.

On Friday the House assigned Tuesday the 30th, for a third trial to elect a Senator in Congress.

FOREIGN INTELLIGENCE.

There have been no foreign arrivals since our last.

Texas. A report is in circulation that the Province of Texas has taken up arms to free itself from the Mexican Republic. The Messenger, published at Alexandria, Louisiana, considers the report as probably true.

British West Indies. Accounts from Jamaica, state that much dissatisfaction prevails on the subject of the interference of the mother country with the slave population of the colony. A motion had been made and adopted in the Legislature, that an Address and Memorial be presented to his Majesty on the subject.

Lima. By the Porter, Captain Callan, from Lima, from which place she sailed on the 24th August, advices have been received, announcing the election of the Liberator, Bolivar, by an act of the Electoral College of that Province, to the high office of the Supreme Magistrate of the Republic of Peru for life, with power to nominate his successor. The act concludes as follows:—

The Liberator, the President of Colombia, being the only man on whom the eye of our continent are fixed, and the one capable of allaying political tempests, and causing the nation to advance, with a steady pace, to the destinies to which Providence calls her: the Liberator, and no one else, ought to be the perpetual President of this Republic, on the terms pointed out in his project.

"Such is the unanimous wish of the electors of the province of Lima, manifested by an acclamation the most decided."

Then follow the signatures.

DOMESTIC INTELLIGENCE.

Alexandria. On the 18th instant, a most destructive fire took place in Alexandria.—It raged five hours without intermission, prostrating every thing in its course. About 40 houses were destroyed besides back buildings, &c. The estimated loss is stated to be upwards of $200,000. The House of Representatives, in Congress, have voted to appropriate $20,000 for the relief of the indigent sufferers.

Ardent Spirits. An estimate was lately made of the amount of money yearly expended in a small town in Vermont, for ardent spirits, and the result was, that if the other towns in the state expended as much, in proportion to their population, (which was altogether probable,) then the whole yearly expense to the state for intoxicating liquors would be not less than $334,000! If a similar estimate was made, in reference to other states, it is presumed that the result would not be found more flattering than in the instance here adduced.

At the last meeting of the General Convention of Congregational and Presbyterian Ministers in Vermont, a report was received, from a Committee appointed to devise means for the suppression of intemperance. A resolution was adopted, in which the Convention reccommended their brethren to contribute their whole influence, by preaching, conversation, and familiar intercourse, with their churches, to prevent the evil of intemperance, and that, for the purpose of giving the influence of their example, they would never suffer ardent spirits to be used in their families except for medical purposes.

A Machine called the Capstan Head, or Horizontal Working Pump, has been invented by Mr W. K. Phillips, of Framingham, Mass. It is proposed as an addition to the means already used in the Fire Department in this city. It is described as consisting of a pump with eight discharging pumps, intended to be fixed in a reservoir, for the purpose of supplying so many different engines at any distance less than 10,000 feet. Each revolution of the machine throws out 58 gallons of water, and six revolutions can easily be made in a minute, by the application of horse power,—making a discharge of 948 gallons in a minute. An experiment was lately made with the machine, which satisfied all who witnessed its operations that it will prove an instrument of great power and use.

Maine. On the 19th instant, the House of Representatives of the State of Maine, elected the Hon. Albion K. Parris, a Senator in Congress, for six years from March next. On the same day in the Senate, the Hon. John Holmes was elected to the same office. As the two Houses differ, there is no choice.

The House has assigned Friday, the 26th inst. to ballot a second time, on its part.

Fires. The Fulling Mill and Carding Machine of Mr John G. Mayo, in Kennebunk-port, together with its contents, was consumed by fire on Wednesday last. The fire originated in the Dye House. $1,300 was insured upon it. A house in Cornville, (Me,) occupied by a widow Fairbrother, was burnt on the evening of the 10th inst. together with its contents.

There has been built and launched at the ship yard in Saco, the past season, two ships, one barque, two brigs, and 3 schooners, all copper fastened and amounting to 1744 tons.

The tonnage of shipping owned in Saco and Biddeford is about 6,296 tons.

The Somerset Journal states that the Canada Road is now open, and will be kept open during the winter.

Commerce of Bath. We learn from the Inquirer, that the tonnage employed in commerce at this port in 1825, was 28,373; in 1826, 33,668; increase over 5000 tons. Exports to foreign countries, in 1825, $148,613; in 1826, $190,209; increase, $41,596. Foreign clearances in 1826, 115; entries, 70. More buildings have been erected in the year 1826, than in any preceding year since 1806. No real failure has occurred among the merchants of Bath for several years.

The subject of a removal of the Seat of Government is now before the Legislature of Maine.

The stone building lately erected on Washington-street, nearly opposite the Old South Church, was leased on Friday at auction for $1565.

Erratum. In the Register of last week, in the communication signed P. the reader is requested to make the following correction. Second paragraph, 4th line, for 'is a "fact, confessedly undisputed," read,—is *alleged as* a "fact," &c.

MARRIAGES.

In Waltham, Mr Alvarez Smith to Miss Fanny Mead.

In Braintree, Mr Alvin Cutler to Miss Ruth Thomas.

DEATHS.

In Roxbury, 25th inst. Lauretta, daughter of Joseph and Elizabeth Arnold.

In Walpole, Mrs Sophia, wife of Mr Galen Mann.—Mrs Elizabeth, wife of the late Mr Jacob Allyne.

JUST PUBLISHED

AND for sale by *T. BEDLINGTON*, 31, Washington-street, a new edition of six discourses, on Universal Damnation (or condemnation) and Salvation, clearly proved by the scriptures of the Old and New Testament, by a venerable Clergyman of Connecticut, of the Episcopal Church.

To which are added a few observations by a Layman. This work is earnestly recommended to all that desire to know the will of God, as revealed in the scriptures in relation to our future welfare.

The present editor, being confident in his own mind that the majority of the Christian world have long remained in error on this most important subject.

Also, for sale by *A. Brown*, Charlestown, in the square, and by *Hilliard, Gray & Co.; Crocker & Brewster; Eben Davis;* and the Booksellers generally. 4t Jan 27

NEW PUBLICATION.

THIS DAY published by N. S. SIMPKINS & CO, Court-street, *THE CHRISTIAN VISITANT, or RELIGIOUS MISCELLANY*, No. 1, for January and February.

CONTENTS.

Editorial Address—Address to Christians of different Denominations—New Year's Address—The Bible—Meditation—Public Worship—Spiritual Nature of Christianity—Are you a Christian—Difference of Opinion—True Candor—Nature of Christian Faith—Christ Stilling the Tempest—Winter—Belief in the Bible—Praise.

Extract from the Prospectus.

Notwithstanding the numerous religious publications of the present age, it is thought by many that a work of a more *practical* nature, standing aloof from the area of polemic divinity, may be useful, and indeed is greatly needed. Such a work is contemplated in the present attempt.

It will be the aim of the CHRISTIAN VISITANT strenuously to enforce those great truths, on which Christians are generally agreed. Leaving to other publications the discussion of controversial topics, it is the design of this, to promote the *spirit of practical piety* and of candor, union and love among Christians of different denominations, to prompt them, so far as they *have already attained, to walk by the same rule, to mind the same thing*,—love to God and love to man—a vital belief in Jesus Christ as the Saviour—grateful obedience to his requirements and a faithful imitation of the *example* he hath set us, "that we might follow his steps," to cherish on points of difference, a becoming sense of human fallibility,—a due regard to the rights of conscience,—a deep sense of human accountability——a decided preference of practice to theory; enforcing this great principle, that religion has more to do with the *heart* than the head. In a word, it would press upon the attention a *practical* regard to religion, and aim to convey to the mind such a *deep sense*, such an *impressive* view, of the duties we owe to God, to man, and to ourselves, as may come home to the heart, and influence the life to obedience from christian views and motives.

In addition to original communications, selections will be made, so far as comports with the nature and design of this work, from various religious publications, of different denominations.

CONDITIONS.—The work will be issued once in two months, and contain from 36 to 48 pages duodecimo, price to subscribers $1 per year, payable in advance, or $1 50 at the end of the year, after which, should encouragement be given, it may appear monthly.

Subscriptions received at *Hilliard, Gray & Co. Lincoln & Edmands*, and at the publishers, at which places the work may now be had. Jan 25.

MILTON'S PROSE.

JUST Published by BOWLES & DEARBORN, 72 Washington-street, Boston, "A Selection from the English Prose Works of John Milton. With a Preface, by *Francis Jenks.* 2 Vols. 12mo.

Milton's prose has hitherto been nearly inaccessible to the American public. Of his English prose, about all that is valuable may be found in this Selection. It contains nine of his best works entire, and five which are abridged, almost wholly by leaving out mere citations and explanations of texts of scripture. The Preface, which is intended as a key to the work, contains an account of all his prose works, English and Latin, with the most interesting parts of the very few pieces omitted in the text. In the Preface, too, will be found an interesting letter of Milton's, which has never yet appeared in any collection of his works. The public, therefore, is presented with as complete a body of his English prose, as, perhaps, is desirable.

As it may be doubted, however, whether many are not ignorant even of the existence of these treasures, it may be well to subjoin the opinions entertained of them by the learned.

"Let us turn," says Nathan Drake, "to the manly and majestic diction of Milton, whose prose works, owing to the controversial nature of their contents, [no objection in this land of freedom where his noble sentiments find an echo in every bosom,] have been too much neglected. Than the style of Milton, however, in these his polemic writings, nothing frequently can be more lofty, sonorous, and strong; his words are pure and of native growth, and *** it may without fear of contradiction, be asserted that no author, previous to the restoration has written with greater energy or purity." He elsewhere speaks of his "majesty and strength," his "sublime energy and force."

"It is to be regretted that the prose writings of Milton should, in our time, be so little read. As compositions, they deserve the attention of every man, who wishes to become acquainted with the full power of the English language. They abound with passages, compared with which the finest declamations of Burke sink into insignificance. They are a perfect field of cloth of gold. The style is stiff with gorgeous embroadery. Not even in the earlier books of Paradise Lost, has he ever risen higher than in those parts of his controversial works, in which his feelings, excited by conflict, find a vent in bursts of devotional and lyric rapture. It is, to borrow his own majestic language, a seven-fold chorus of hallelujahs, and harping symphonies.'"—*An Essay on the Progress and Merits of English Style," by Nathan Drake, author of "Literary Hours," &c.*

"We close our brief remarks on [Milton's] prose writings, with recommending them to all who can enjoy great beauties in the neighborhood of faults, and who would learn the compass, energy, and richness of our language; and still more do we recommend them to those, who desire to nourish in their breasts magnanimity of sentiment and an unquenchable love of freedom. They bear the impress of that seal, by which genius distinguishes its productions from works of learning and taste. The great decisive test of genius is that it calls forth *power* in the souls of others. It not merely gives knowledge, but breathes energy. There are authors, and among these Milton holds the highest rank, in approaching whom we are conscious of an access of intellectual strength. A virtue goes out from them. * * * The works which we should chiefly study, are not those which contain the greatest fund of knowledge, but which raise us into sympathy with the intellectual energy of the author, and in which a great mind multiplies itself, as it were, in the reader. Milton's prose works are imbued as really, if not as thoroughly, as his poetry, with this quickening power, and they will richly reward those who are receptive of its influence."—*Christian Examiner, No. 13.*

The work is beautifully printed, on a fine paper, with a new type, at the University Press, and can be furnished to booksellers and others in any part of the United States. Jan 20

*** For sale also at the Office of the *Christian Register*, 81, Washington-st.

POETRY.

FOR THE CHRISTIAN REGISTER.

THE INDIAN OF THE CLIFF.

High on the precipice I stood, and glanced
My eye upon the world—'T was early dawn—
The sun, just peering from the horison, seemed
To usher in all loveliness—the birds
Carolled so sweetly in the forest leaves,
Making their morning melody to God,
I could but pause, and listen to their song,
And wonder at their untaught minstrelsy.—
This is their happiness,—and God hath formed
All to be happy—E'en the veriest worm
Or foulest reptile that doth crawl beneath us,
Which we should shudder at the treading on
And think ourselves defiled—that worm enjoys
In his capacity, more pleasures far
Than boasted man, with all his jealousies
And cares to vex and fret him in their toils.
All can be happy—man supremely so—
Would he but freely cast away the chians
His passions have so bound him in, and stand
Forth in his native majesty—He 'd be
Almost a God.—

The sun had reared himself
Into the heavens, and I now looked forth
To scan the beauteous scene within mine eye.
The dew hung from the flowers—each drop was forming
A tiny rainbow, glittering in the sun,
Playing its thousand phantasies of light,
Then melting into air;—so 't is with us—
Each plays his part of joy or wretchedness
And then he dies, and others live as he has.
The scene was passing glorious before me—
The noble Hudson, rolling in its pride,
And bearing with it business and life,
Dwindled beneath me to a pigmy stream.
The hills lay levelled with the vales. The rude
And untamed forests were like nature's gardens,
And where man's industry had clear'd the wastes,
Making the wilderness a world of joy.
It was a sweet variety. And all
Seemed a rich picture, drawn by skilful hands.
And shilful hands had drawn it—nature's self
Had kindly percilled out her loveliest scenes
With skill most exquisite. It made me feel
How thankfully our souls should rise to Him
Who formed and sculptured out this glorious earth
For us to dwell in, filling and fitting it
To all the wants and luxuries of life.

My fancy wandered to the olden days,
Ere yet the forest bowed beneath the axe,
When the proud Indian, in his natural grace,
With form erect, stood there, and glancing eye,
Viewing this world of wilderness and waste,
And joying in his soul that God hath given
His tribe the richest portion of the earth.
I saw a stripling from the forest start
And creep behind, and laugh, and cry out "Sire"
—The father clapsed him to his soul—His form
Was of the fairest symmetry—His limbs
Were free and fearless, and in such proportion
As I would have a son of mine. His clear
And stern, dark eye showed it was formed to serve
A warrior's need, when the rich tide of youth
Should gather up his vigor to the full.
His hand grasped well the bow he rested on,
And from his shoulder hung a quiver, lined
With many arrows. At his belt was fast
The murderous tamahawk, with which to slay
The game he wounded or to scalp a foe.
Such were the equipments of the Indian boy.
And such a boy a father should be proud of.
And he was proud, and looked upon him long,
Then asked him of his game to day. The youth
Answered with ready smile, "I 've struck a deer
Upon the bound, and dragged him home, and came
To ask thee to join with us in the feast."
"They tell me you 're a stripling, but you wear
The soul of manhood. Come upon the cliff,
And I will show you how to be a man.—
Look where the river stretches to its source,
Farther than ear can hear or eye can pierce.
That source hath been the boundry of our tribe.
Following the stream along, our land doth reach,
Far as it windeth in its path. Behold,
Whence the bright rising sun displays its beams,
The ocean boundeth it,—That bound is ours.—
For the far setting sun,—our oldest men
Have travelled towards it many, many days,
Until their feet were wearied with the toil,
And never came the nearer—all 's our own
Until you reach it.—But our tribe is small,
Which once was large. Our enemies have slain
Our warriors, warlike though they were—but we
Have found revenge—'t was sweet—we stole on them
When they were flushed with merim[illegible] and joy,
Making rude havoc in their stillest dreams.
There is the Huron. Hate him as you hate
The deadliest bane of life; he 's treacherous
And cunning like the serpent; he could smile
E'en while he plunged his dagger in your heart.
There 's the Penobscot and the Kennebec—
They 're Mingoes all—I 've hunted them like deer
And torn more scalps from their accursed tribes,
Than yonder tree bears leaves. Let this be so,
When you alone survive to tell of me,
And I am gone to the Great Spirit, where
Are hunting-grounds far richer than our own.
My memory long will live among our foes.
—I 've heard that pale men visited our shores
From the broad ocean, riding with the wind—
Beware of them. They are a greedy tribe;
They 'll come to conquer us, and seize the glens,
We and our fathers have so boasted in.—
Bear deep your deadliest enmity to them."
The warrior ceased. The noble stripling sprang
Deep in the forest, pondering in his soul
The lesson of his father, and he lived
To see the pale men masters of the soil.
How great a change is here! that happy race,
So boasted in their power, have vanished. We
May live to see a change as great as theirs.

PERCEY.

BIOGRAPHY.

[In the Register of January 6th we announced the death of Col. JAMES CLARK, of Lebanon, Conn., aged 96 years and 5 months. A brief notice of this venerable patriot and Christian, appeared in the Windham county Advertiser, of the 9th instant. It is due to ourselves, and to posterity, as well as to the merits of our revolutionary worthies, that as they pass from us to the destined abode of all human things, they should not pass from our memories. They will not, indeed, pass from the memory of any who justly estimate the rich inheritance we are now sharing, and consider it, as the fruit of their noble daring, their generous sacrifices and self-denial.]

Col. Clark, was born 1st of August, 1730, and always lived, and died in the same house in which he was born.

He was a firm and ardent friend of the Revolution, and it can be truly said his country was his debtor—his disinterested services in the early part of the war were highly useful to his country, as well as honorable to himself. In 1775 he was captain of the 1st militia company in his native town; and in four days after the alarm of the battle of Lexington reached him, he arrived at Cambridge with a company of 109 men; he was in the battle of Bunker hill, and fought with true courage on that memorable day—he commanded one hundred men from Lebanon, in that battle—he crossed Charlestown Neck during the height of the cannonading from the British, and lost but one man—he with Capt. Knowlton, (afterwards Col. K.) covered the retreat of our troops after the battle. He used to relate, that as they were returning across Charlestown Neck after the action, he fell in company with Maj. M'Clary of the New Hampshire troops, they congratulated each other that they had lived through the eventful day. Maj. M'Clary observed to Capt. Clark, that he hoped the ball that was to kill him was not yet cast; at that instant a cannon shot from a British frigate struck him in the breast, and tore him to piecess and Col. Clark was sprinkled with his blood.

Col. Clark continued with the army at Cambridge until it marched to New York, and went there with Gen. Putnam's Division, he was in the action on Long Island, and was peculiarly instrumental in saving Col. Sage's regiment from capture by the enemy on Governor's Island, it was in a great measure owing to him, that the regiment escaped; he was in the battle at the White Plains, and at Harlaem heights, (where Col. Knowlton and Maj. Leitch were killed.) He performed many tours of duty during the war, and was peculiarly brave and patriotic. He was offered the commission of a major in the service, but declined it in consequence of the pressing calls of his very numerous young family—he had 13 children, all of whom he has survived except one, who was with him in the battle of Bunker Hill, then a youth of 16.

Col. Clark was present the 17th of June 1825, when the corner stone of the monument was laid on Bunker hill and was extremely gratified with the kind, and respectful manner with which the citizens of Boston treated him, it was a source of much pleasure to him, during the last days of life; and he often observed that no people understood so well the true principles of politeness and gratitude as the citizens of Boston.

Col. Clark was truly a soldier and patriot, and was one of the last remnants of a band of men, to whom our country and posterity, will ever be indebted.

It has been said his services were disinterested, he had very little pay for them except continential money, and did never ask a pension, (though in need of one,) for he used to say he would not have been hired to have done what he did for money. He retained that energy of mind to the last moment of his life, and he died like a Christian.

MISCELLANY.

THE CONQUEST OF PERU. Peru had long been governed by a race of emperors under the name of Incas, who were supposed to be the descendants of the sun. The name of the Spanish invader was Pizarro, and that of the Inca in possession of the crown, Atahaulpa. Alarmed at the ravages of the Spaniards, this prince agreed to an interview with their general, in order to settle the conditions of a peace. Though Pizarro solicited the conference, he had no thoughts but of war. The Inca, it is said, was not more sincere in his professions. He came to the place of meeting carried upon a throne of gold, and attended by upwards of ten thousand men: twenty thousand more are reported to have waited his signal; but for this report, or the insincerity of the Inca, there seems to have been no foundation in fact.—All the Peruvians were richly dressed, and their arms glittered with gold and precious stones. The avarice of the Spaniards was inflamed. Pizarro disposed his followers, who did not exceed two hundred, in the most advantageous order, while Vincenti Valverde, a Dominican friar, advanced toward Atahualpa, with a crucifix in one hand and a breviary in the other. He addressed to the Inca, by the help of an interpreter, a long discourse, unfolding the principles of the christian faith, and pressing him to embrace that religion, and submit himself to the king of Spain, to whom the pope had given Peru. Atahaulpa, who had listened with a good deal of patience, replied thus to his pious admonisher: "How extravagant is it in the pope, to give away so liberally that which doth not belong to him!—He is inferior, you own, to God the father, to God the Son, and to God the Holy Ghost: these are all your gods; and the gods only can dispose of kingdoms. I should like to be a friend to the king of Spain, who has sufficiently displayed his power by sending armies to such distant countries; but I will not be his vassal. I owe tribute to no mortal prince: I know no superior upon earth. The religion of my ancestors I venerate: and to renounce it would be equally absurd and impious, until you have convinced me it is false, and that yours, which you would have me embrace is true. You adore a god who died upon a gibbet: I worship the sun, who never dies."

"Vengeance!"—cried Valverde, turning towards the Spaniards; "vengeance! my friends; kill these dogs, who despise the religion of the cross."

The word of command was given; the artillery played; the musquetry fired; the cavalry spread confusion and terror; while Pizarro advanced, at the head of a chosen band, and siezed the person of the Inca.—The slaughter was dreadful, and the pillage immense. The blow was final: Peru ceased to be an empire. The descendants of the sun, who united in their persons both the regal and pontificial dignity, sunk under a set of banditti that knew not their birth. After draining Atahualpa of his treasure, under pretence of a ransom for his liberty, Pizarro condemned him to be burnt alive, as an obstinate idolater. But through the mediation of father Valverde, blessed intercessor! the Inca's sentence was changed into strangling, on condition that he should die in the Christian faith.

The conquest of Mexico and Peru put the Spaniards at once in possession of more specie than all the other nations of Europe.—Yet Spain from that aera has continued to decline. It has declined in population, industry, and vigor. The vices attendant upon riches have corrupted all ranks of men, and enervated the national spirit. From being the first kingdom in Europe, it is become one of the less considerable. Portugal has experienced a like fate, since the discovery of the passage to India by the Cape of Good Hope, and the settlement of Brazil: and from the same cause, a too great and sudden influx of wealth.

CHENANGO CANAL.

A correspondent of the New York Statesman, gives the following statements respecting this Canal.

The Chenango canal when made will be next in importance to the Erie. The sources of trade it will open, will be the regular mercantile business from New York to the whole bosom of the Chenango and Susquehanna county, by the way of the Erie canal, to this one at Utica—drawing cash in return for goods purchased, the natural products of the country, consisting of ashes, pork, butter, cheese, wheat, and flour, coarse grain, whiskey, wool, and lumber—which trade will add much to the receipts of toll on the Erie canal below Utica. The internal sources of trade will be the sending from the counties of Oneida, Onondaga, and Madison, south, on to the Susquehanna river, and into Pennsylvania—salt, gypsum, lime, iron-castings, domestic manufactured cottons and woolens. The article of lime is now worth, on the Susquehanna river, from 75 cents to $1 per bushel; whereas in Madison and Oneida counties, from whence it is now carted, it is worth 12 1-2 cents, and the same proportionable difference in value holds with salt, gypsum, and other necessaries. In return, these counties will get Anthracite coal, an article which soon must be had at Salina to manufacture salt; and which the county of Oneida, with her half dozen blast furnaces, and several forges and air furnaces, must have to keep them in operation.

A ton of the coal is estimated to produce as much heat as five cords of hard wood. The present price of wood in that village is $2 per cord, which would show a saving of 100 per cent. in the fuel in that village, even at the cheap rate wood is now bought. Wood at Salina is worth about the same as at Utica; 150,000 cords are annually consumed in the manufacture of salt, the worth of which would be $300,000. Thirty thousand tons of coal would equal the 150,000—making a saving to the manufacturers, and consequently to the consumers of salt, of $120,000. This single item would more than three times pay the interest on the sum required to make this canal. But it will be seen at first view that the use of coal in the manufacture of salt will be but a small proportion of the whole wanted for manufacturing purposes; and the bare passage of this coal on the canal, paying the same toll as on the Erie Canal, would be no inconsiderable item. From 15 to 20 million feet of lumber annually float past Chenango Point, on the waters of the Susquehanna and Chenango, destined for Baltimore. Quite a proportion of this lumber would by this canal be drawn to New York through this and the Erie Canal. In the neighborhood of Chenango Point, locust timber grows indigenously.—It is estimated that there is now growing wild from 10 to 15,000 acres of this valuable ship timber, which probably may be used to supply our ship yards in New York.

Inexhaustible quarries of grindstones of good quality are wrought, and have been for several years, near Oxford, on the line of this canal. A considerable portion of the western part of this state are supplied from this quarry. This canal will pass from Chenango Point to Green, Oxford, Norwich, Shurburne, Hamilton, Madison, Clinton, Whitesborough or Utica, passing and connecting no less than ten incorporated villages. The communication is midway between the North River on one hand, and Cayuga and Seneca Lakes on the other. The summit is about 70 feet lower than any other pass from the Mohawk to the Susquehanna, and with an abundant supply of water.

CANALS IN RUSSIA. The Rector of the St Petersburg Academy of Science, the Counsellor of State Gouroff, has mentioned lately in a discourse delivered in a public session, that $60,000 are employed in the construction of the canals of Windau, Kirilloff and Moscow. The former, in uniting the port of Windhau with the Niemen, creates upon the Baltic an easy and independent outlet, for the products of the western provinces of the Empire, and for those of the kingdom of Poland. The second in connecting the Cheksna with the northern Dwina, will considerably reduce the distance of transportation of the products destined for the provinces along the Baltic, and link together the Admiralties of the Arobangelsk and St Petersburgh. The Moscow Canals, by the conjunction of Upper Moska with the Wolga, near the Twer, has for its object to facilitate the relations of the two capitals of the Empire, and cannot fail to increase the prosperity of their commerce. In a note it is said that the surveys made under the direction of the Duke of Wurtemburg, who is at the head of the Department of Internal Communications, lead to the conclusion that the Don can easily be united to the Wolga, and the Upper Wolga with the Western Dwina; that a system of lock navigation can be introduced for the river Mata, and that an ascending and descending navigation could be formed through the falls of the Dneiper, and the Wolkoff.

CURE FOR DRUNKENNESS. A medical correspondent of the Inquirer states the following to be Mr Loiseau's remedy for drunkenness, and adds his testimony as to the beneficial results: Tincture Assafœtida, Tart, Antimony, Ipecacuanna. Mix these with the particular spirit or liquor which you want to shun, and drink a wineglass full every morning, fasting, for a week, when I will insure a voluntary abstinence for one year. An infusion of the leaves of tobacco will prove a very valuable auxiliary. As soon as any inclination is felt to resume the cup, the remedy must be promptly applied, or there will be a relapse.

Perhaps some may think the above remeday worse than the disease, and may not feel disposed to subject themselves to the regimen prescribed. I allow it is a hard case—on the one hand, disgrace, poverty, disease, (bodily and mental,) and premature death—on the other, assafœtida, ipecacuanna, tatar emetic and tobacco—momentary suffering and effectual purgation.

[Various certificates testifying to the success Mr Loiseau met with in curing drunkenness, have appeared in the New Orleans papers. If the mixture above spoken of be the remedy he uses, the proper proportion of each ought to be distinctly stated, or the prescription should be given under the direction of a skilful physician.]—*Phil. Gaz.*

MR SULLIVAN'S REMARKS.

JUST Received. "*Remarks on a Sermon*," published by the Rev. ISAAC ROBINSON, Pastor of the Church in Stoddard, N. H. illustrating the Human and official inferiority of, and Supreme Divinity of Jesus Christ." By T. R. SULLIVAN, Pastor of Keene Congregational Society. dec 30

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

BROOKS' PRAYERS.

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

HINTS TO PARENTS.

A FEW copies of "Hints to Parents," are received, and for sale at 81 Washington-st.—It consists of two parts;—Part 1st, on the "Cultivation of Childen." Part 2nd, "Exercises for exciting the attention and strengthening the thinking powers of children,—in the spirit of Pestalozzi's method." From the third London edtion. dec 23 2t

MR LITTLE'S SERMON.

JUST received and for sale at 81 Washington street, "A Funeral Sermon, on the death of John Adams and Thomas Jefferson, Ex-Presidents of the United States, preached on Sunday evening, July 16, 1826, in the first Unitarian Church, Washington City. By Robert Little." jan 13

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 4.

CONTENTS.

REVIEW

Yorktown; an Historical Romance; Flint's Poems; Wharton's Discourse.

MISCELLANY.

Nature; Italian Lyrical Poetry; Letter from an American at Gottingen; Unpublished Letter of Dr. Franklin.

ORIGINAL POETRY.

Burns. To a Rose, brought from near Alloway Kirk, in Ayrshire, in the Autumn of 1822; Niagara. From the Spanish of Jose Maria Heredia; My Native Village; A Changeful Picture.

CRITICAL NOTICES.

Torrey's Flora of the Northern and Middle States; Russian Tales; President Lindley's Address; Porter's Tales round a Winter Hearth; The Juvenile Philosopher; Blair's Universal Preceptor; The Boyne Water, a tale; Mills's History of the Crusades; Mills's History of Chivalry; Brooks's Phi Betta Kappa Poem; Le Lecteur Francais; The Sailor Boy's First Voyage.

INTELLIGENCE.

Sugar for Preserving Fish; On the Transference of Fish from Salt Water to Fresh; Sound attending the Aurora Borealis; American Statistics; Calculation of London Consumption; Novel Mode of Robbery; Professor Mezzofanti of Bologna; England Fifty Years Ago; Incombustibility of Wood; Polish Coin; Sounds; Natural Mummy; Singular Bird; Education in Portugal; Natural Curiosity; Magnetism by Percussion; Skeleton of a Mammoth near London-Death of a supposed Witch; List of New Publications.

NORTH AMERICAN REVIEW.

THIS day published, by FREDERICK T. GRAY, No. 74 Washington street, (up stairs,) the NORTH AMERICAN REVIEW.

CONTENTS OF NO. LIV.

ART. I. *Internal Improvements.* Report of the Examination which has been made by the Board of Engineers, with a view to Internal Improvement, &c. February 14th, 1825. Report of the Board of Internal Improvement upon the Subject of a National Road from the City of Washington to New Orleans.

ART. II. WINTHROP'S HISTORY OF NEW ENGLAND.—The History of New England from 1630 to 1649, by John Winthrop, first Governor of the Colony of Massachusettss Bay; from his Original Manuscripts. With Notes, &c. By James Savage.

ART. III. THE WISE MEN OF GOTHAM.—The Merry Tales of the Three Wise Men of Gotham.

ART. IV. GROWTH OF THE MIND.—Observations on the Growth of the Mind. By Sampson Reed.

ART. V. LIFE OF WILLIAM PINKNEY.—Some Account of the Life Writings and Speeches of William Pinkney. By Henry Wheaton.

ART. VI. DIPLOMACY OF THE UNITED STATES.—The Diplomacy of the United States; being an Account of the Foreign Relations of the Country, from the First Treaty with France, in 1778, to the Treaty of Ghent, in 1814, with Great Britain.

ART. VII. WILSON'S AND BONAPARTE'S ORNITHOLOGY.—Supplement to the Ornithology of Alexander Wilson; containing a Sketch of the Author's Life. By George Ord. American Ornithology; or the Natural History of Birds inhabiting the United States, not given by Wilson; with Figures from Nature. By Charles Lucian Bonaparte. Vol. I.

ART. VIII. PHI BETA KAPPA ORATIONS.—A Discourse delivered before the Phi Beta Kappa Society at Cambridge. By Joseph Story.—An Oration pronounced at New Haven before the Society of the Phi Beta Kappa. By James A. Hill-House.

ART. IX. GREEK LEXICOGRAPHY. The Greek Lexicon of Schrevelius translated into English, with many Additions.

ART X. IMPROVEMENT OF COMMON SCHOOLS. Essay upon Popular Education, containing a particular Examination of the Schools of Massachusetts, and an Outline of an Institution for the Education of Teachers. By James G. Carter.

ART. XI. CARDOZO'S NOTES ON POLITICAL ECONOMY. Notes on PoliticalEconomy. By J. N. Cardozo.

ART. XII. RUSIAN TALES. Russian Tales; from the French of Count Xavier de Maistre.

ART. XII. REVISION of the LAWS of N. YORK. Report from the Commissioners appointed to revise the Statute Laws of the State of New York.

ART. XIV. *Critical Notices.* Francis Berrian. Bryan's Poetical Address. History of New York. Everett's New Ideas on Population. Education in Tennessee. Grimshaw's Books for Schools. American Journals in France and Germany; Atlantic Souvenir, and the Memorial. The Classical Reader, and the American Class Book. Congress of Buenos Ayres. Mason's Address on Church Music.

Quarterly List of Publications. Jan. 6.

NEW YEARS PRESENTS.

FOR sale by NATHANIEL S. SIMPKINS, Court-street, corner of Brattle-st;

Atlantic Souvenir—The Memorial—Russian Tales—Juvenile Sketch Book—"French Cabin Boy, the modern Crusoe"—Lights of Education, or Mr Hope and his family—Charles Ashton, or the boy who would be a Soldier—Taylor's Scenes of Wealth, with 68 engravings—Original Poems—New Year Improved, or Errors Corrected—New Year's Eve—Visit to Malta, or the Little Prisoner—Rural Scenes—Northern Regions, or Uncle Richard's relations of Capt. Parry's voyages—Rose Grant—Nina, an Icelandic Tale—Alfred Campbell the young Pilgrim—Tales for Boys—Tales for Girls—Factory Girl—Baby Tales—The two Birth Days—Joseph Ellis the Berry Boy—George Freeman—Robert and William—The two Lambs—Pleasant Stories—William and Thomas, or the choice of two ways—Descriptive Scenes. A variety of CHILDREN'S BOOKS with *colored engravings.*

LIKEWISE—Astronomical, Botanical and Geographical Cards—Ladies Morocco POCKET BOOKS and WALLETS—CARD CASES *with purse and memorandum attached;* and many other articles. dec 23

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington-street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may be had on reasonable terms for distribution. nov 4 4t

CARPENTERS' CATECHISM.

JUST Published, at the Office of the Christian Register, "An Introductory Catechism, by LANT CARPENTER, D. D.

The readers of the Christian Register will recollect that this is the book that was lately named with approbation in this paper, and recommended to the notice of parents and teachers.—It is sold at 6 cents single, $4 per hundred. Dec 25

AGENTS

FOR THE CHRISTIAN REGISTER.

BOSTON, DAVID REED, 81 Washington Street.

MASSACHUSETTS. Stephens Baker, *Beverly.*—N. Lazell, jr. *South Bridgewater.*—James Brown, *Cambridge.*—L. Shattuck, Esq. *Concord.*—Daniel Reed, *Easton.*—J. A. Saxton, Esq. *Greenfield.*—D. Andrews, jr. *Hingham.*—H. A. Breed, Esq. *Lynn.*—Palmer Morey, *Walpole.*—W. Brown, Esq. *Plymouth.*—J. R. Buffum, *Salem.*—Rev. E. S. Goodwin, *Sandwich.*—A. G. Tannatt, *Springfield.*—Calvin Maynard, *Sterling.*—D. C. Hodges, Esq. *Taunton.*—John Bigelow, *Templeton.*—C. Harris, *Worcester.*—Capt. J. Gilley, *Marblehead.*—William Howe, *New Bedford.*—Perez Crocker, *North Bridgewater.*

NEW HAMPSHIRE. Jacob B. Moore, *Concord.*—Francis Grant, *Exeter.*—J. W. Foster, *Portsmouth.*

MAINE. E. Earle, *Brunswick.*—Glazier & Co. *Hallowell.*—Maj. B. Palmer, *Kennebunk.*—S. Coffin, Esq. *Newcastle.*—George Thacher, Esq. *Saco.*—Daniel Kilby *Eastport.*

NEW YORK. Unit'n Book Society, *N. York.*—Rev. I. B. Pierce, *Trenton.*

PENNSYLVANIA, R. H. Small, *Philadelphia.*

SOUTH CAROLINA. Hurlbut & Lloyd, *Charleston.*